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The following letter is extracted from a ministerial English Performance lately printed. It is written by Dr. Willich, a gentleman well known in the literary world, and throws some light on the estimation in which Barruel's History of Jacobinism is held in that country.

To the Rev. ABBE BARRUEL.

"He that has but ever fo little examined the citations of writers, cannot doubt how little credit the quotations deferve, when the originals are wanting." LOCKE.

Sir,

HAVING been informed that in your fourth volume of "The Hiftory of Jacobinifm," p. 523 and following, you have taken notice of a book which I wrote in 1797, entitled "Elements of Critical Philofophy," (London, Longman and Rees) I have read, not without aftonifhment, the mifreprefentation you have given of Kant's principles, and the inferences you have drawn from *fragments* of a mutilated tranflation.

On Wednefday laft, when I paid you a vifit with my learned countryman Mr. Nitfch, we requefted you to explain to us how you could be fo grofsly mifled, as to reprefent the fyftem of the *venerable Kant* as dangerous to the moral, religious, and political conftitution of Europe. But as you have gone a ftep farther, and branded the difciples of Kant as a *species of Jacobins*, we had an additional motive to demand your proofs of fo invidious an affertion. We have in plain and familiar terms explained to you the nature and tendency of Kant's fyftem; difclaimed its connection with *Weishaupt's*, or any other philofophical theory; and protefted againft the authenticity of your quotations from the "Spectateur du Nord:" it will therefore be an act of juftice you owe to us and the public, to acknowledge you have been mifled by a falfe tranflation; and that, confequently, your inferences are deduced from falfe premifes. Thefe are fevere demands; but they are fuch as every honeft man has a right to make in fimilar circumftances. It was not our wifh to draw from you infincere conceffions, or fuch as your *conscience* might not approve; but it will appear, from the proofs annexed to this letter,

1. That your quotations are taken piecemeal from a mutilated French tranflation.

2. That Kant is fo far from oppofing the belief in *revelation*, *immortality*, and the exiftence of a *Deity*, that he endeavours to prove the *subjective* conviction of thefe truths by the moft cogent and conclufive arguments; while he ftrongly reprobates the prevailing method of reafoning, by which fubjective proofs are confounded with *objective*, fo that the ideas of pure, or what you may call abftract reafoning, are continually croffed or intermingled with the perceptions of fenfe.

Such are the grounds upon which I demand your unconditional difavowal of the mifchievous tendency you have afcribed to the principles of Kant; for even admitting that the Critical Syftem is liable to mifreprefentation, in common with all other philofophic theories, nay, that it has actually been made inftrumental in the propagation of falfe doctrine, while it has confufed the heads of the weak, and efpecially the fanatic, does it thence follow, that the fyftem itfelf deferves the cenfure and condemnation of thofe who do not underftand it? There would be an end to all reafoning if man were not permitted to exercife that faculty, in order to diftinguifh one fpecies of knowledge from another; and if this diftinction were imputed to motives that had a tendency to fubvert eftablifhed governments and religions. Farther, as you have candidly admitted, before Mr. Nitfch and myfelf, that you have not taken your quotations from the original writings of Profeffor Kant, but from a French tranflation, and as you have confeffed that you are unacquainted with the fundamental principles and fpirit of Critical Philofophy, we truft you will not give us an evafive anfwer.

Another point I cannot pafs over in filence: Why did you not make your quotations from my own work, or that of Mr. Nitfch? What apology can you offer for having quoted an anonymous periodical work, in preference to others which are fanctioned by the names of their authors, whom you point out as promoters of dangerous principles, and yet will not do them the juftice to lay their *own* words and opinions before the public? Laftly, with refpect to the imputation you have fuggefted, that I have *perhaps* purpofely fuppreffed the account of Kant's "*Plan of a General History in a Cosmopolitical View*," I have already affured you, and am willing to prove, that I have never had an opportunity of reading that effay, though the original was publifhed as late as the year 1784; confequently, in this cafe alfo, your imagination or fufpicion has led you farther than reafon could warrant. For I hope, in the fequel, to give fuch convincing proofs of your miftake from this very effay as will perfectly fatisfy the readers of your volumes, as well as the public mind, which is always open to conviction. At the fame time I cannot omit to mention, that it was yefterday only when I had the good fortune to obtain the effay alluded to, by the favour of Dr. Metz, a phyfician of Wurtzburg, now refident in London, who accommodated me with "*Immanuel-Kant's Miscellaneous Writings*," where this paper is contained, in the 2d volume, p. 661, and following.

I remain, Sir, with due efteem.
Yours, &c.

A. F. M. WILLICH.

London, Jan. 3, 1800.

PROOFS.

1. *That it was unjust to ascribe immoral motives to Professor Kant; to confound his system with others; and to impute a mischievous tendency to his writings.*

The following declaration was given by Kant to the late king of Pruffia, Frederic William II. who had been informed by his depraved and fanatical minifter, Mr. Woellner, now difmiffed, that the philofopher of Koenigfberg had, in his work entitled "*Religion within the boundaries of pure reason*," 8vo. 1792, attempted to vilify the principal and fundamental doctrines of the Bible and Chriftianity. The king's letter was prefented to Kant on the 12th of October, 1794; to which an immediate anfwer was returned.

"That this book cannot contain a *depreciation* of Chriftianity, as it does not *enquire* into its principles, being devoted only to the inveftigation of natural religion. This miftake could arife only in confequence of the quotation of feveral paffages from the Bible, which had been made with a view to corroborate certain, purely rational, doctrines of religion. But the late Michaelis, who adopted a fimilar method in his Moral Philofophy, has explained himfelf to this effect, 'that by *such a process of reasoning* it was neither intended to introduce any thing maintained in the Bible *into* philofophy, nor to deduce any philofophical maxims *from* the Bible: but his intention was to judge, illuftrate, and confirm, rational principles by a true or fuppofed coincidence with other writers, whether they be poets or orators.' So far the authority of Michaelis.

"That I," continues Kant, "have evinced my veneration for the Chriftian doctrines of the Bible, will, befides what I have done on other occafions, be manifeft from the opinion I have given in the work before mentioned; where I have praifed the Bible as the beft means of eftablifhing and preferving in all future ages (*unabsehliche Zeiten*) a religious fyftem in a country whofe inhabitants afpire to the true improvement of the mind. Hence I have feverely cenfured the mifchievous and arrogant attempt to raife doubts and objections againft thofe theoretical doctrines of facred writ, which are involved in myftery, whether this be practifed in fchools, from the pulpit, or in popular writings: but the *learned* faculties ought not to be deprived of that privilege. This cenfure, however, is not the greateft proof I have given of my veneration for Chriftianity. The uniform coincidence of this doctrine with the pureft moral and rational belief which I have exhibited in that work, is the *best and most permanent panegyric* that could be beftowed upon it; becaufe it was from this coincidence, and not by hiftorical erudition, that Chriftianity, though it had frequently degenerated, has always been reftored to its purity; and it is upon the fame principle alone, that in fimilar revolutions, which doubtlefs will occur in future, Chriftianity will again be reftored.

"That I have, on all occafions, recommended to the profeffors of religion a peculiar degree of *conscientious sincerity*, fo that they fhould neither pretend to believe, nor intrude upon their pupils, any articles of faith but thofe of which they are themfelves fully convinced. This internal judge I have always reprefented to myfelf as prefent (*zur seite stehend*) when I was engaged in my writings, not only with a view to guard me againft every error which might tend to corrupt the mind, but alfo to prevent me from ufing any expreffion which might be confidered as opprobrious. Supported by fuch motives, I can fafely tranfmit to your majefty the declaration refpecting my philofophical doctrines demanded from me, and given with *perfect sincerity of conscience*: for in my feventy-firft year of age (1794) the idea naturally arifes, that in a *short time* I fhall probably be obliged to give an account of all thefe tranfactions to the Judge of the world, whofe omnifcience beholds our hearts, and all the fprings of action.

"Immanuel Kant."

No more, it is to be hoped, will be required on this fubject.

2. *That the Abbe Barruel is a Casuist rather, than a Logician, and consequently unqualified to write upon philosophic subjects.*

To prove this affertion, it will be neceffary to fhew that the Abbe did not underftand the nature and tendency of the Critical Philofophy; that he has quoted paffages, and made propofitions which have no connection with each other: and that he has entirely omitted the oppofite illuftrations, while he has endeavoured to put a falfe conftruction upon Profeffor Kant's principles, with an avowed defign to fhew an affinity between the Critical Syftem and that of Weifhaupt, or other Illuminati; an affinity which does not exift. On the other hand, it is well known to thofe who are at all acquainted with the ftate of philofophy in Germany, that there is an effential difference between their refpective principles, and that the objections ftarted by Weifhaupt againft the fundamental tenets of Kant are fuch as will ever prevent an union between thefe philofophers. It will, however, be more to the prefent purpofe, to give a fpecimen of the Abbe Barruel's mifreprefentation of Kant's opinions. As our antagonift has not thought proper to communicate his fragments even in the fame order which the profeffor obferves in the effay in queftion, we fhall here recapitulate Kant's words, and refute the Abbe by oppofing them to his abfurd propofitions contained in page 523 and following of the "Hiftory of Jacobinifm," tranflated into Englifh under the eyes of the author, and fold by the publifher of the original work.

"I. It is melancholy to be obliged to feek, in the hopes of another world, for the end and deftiny of the human fpecies."
—Barruel.

This paffage is fo entirely repugnant to Kant's principles, and involves a propofition fo abfurd in itfelf, that it muft either have been warped from an antithefis (or one of the *antinomies* expofed by the critical philofophers) into a thefis, or altogether perverted in its meaning by the French tranflator and commentator in the "Spectateur du Nord," from which it has profeffedly been extracted. There is no fuch impious affertion to be found in the work of Kant before alluded to; nor is it probable that this acute writer would advance a principle inconfiftent with his philofophic fyftem.

[*To be continued.*]

FOR SALE,

A good and convenient Lot and House,

BEAUTIFULLY fituated on the South-Eaft corner of Square No 973, in the vicinity of the Navy-Yard, commanding an extenfive view of fome miles down the Potowmack. The houfe is two ftory high, fronting 42 feet on 11th ftreet eaft, and 42 feet on South G ftreet, adjoining the fouth front is a commodious kitchen, with oven and other conveniencies. A large frame ftable, carriage houfe, with a hay loft 50 feet by 25, and a pump of fine water near the back of the kitchen. The lot will extend ninety one feet on 11th Street Eaft, and 139 on South G ftreet. The purchafer may have a preference of the fouth half of the Square.

Alfo, a number of LOTS, eligibly fituated in various parts of the City. The titles to the whole are indifputably free of every incumbrance, the terms moderate and convenient, which may be known by application to the fubfcriber, occupying the premifes firft mentioned, poffeffion of which may be given within 30 days after purchafe.

THOMAS TINGEY,

Who will alfo fell one whole and four half pipes, London particular Madeira wine, of excellent quality.

Wafhington, 10, April 1801. eF.tf

New medicinal Store.

JOHN OTT,

Chemift, Druggift and Apothecary, has juft received via Philadelphia, a frefh fupply of genuine

Drugs and Medicines,

PATENT Medicines, and Surgeon's Inftruments which he is determined to fell at the moft reafonable prices by wholefale or retail, at the fhop formerly occupied by Doctor J Reintzel, in George-Town.

At the above place may alfo be had an affortment of Confectionary and Perfumery; likewife a quantity of window glafs 10 by 12, and paints of all kinds dry and ground in oil, copal varnifh, Irifh and American glue, paint brufhes, boiled and raw linfeed oil, together with many other articles too tedious to enumerate.

April 27. 2aw6w

CONVEYANCERS OFFICE,

AND

Office for sale of city lots,

On the Pennfylvania Avenue fronting the Prefident's Square, near Rhodes's tavern, City of Wafhington,

THOMAS HERTY has connected with the bufinefs of drawing Conveyances of Land, Wills, Mortgages Leafes, Bonds, Affignments, powers of Attorney, petitions, and every other fpecies of deed or contract in the profeffion; that of buying, felling and leafing lots and houfes in the City, negociating loans, &c.

His long experience as a draftfman, and knowledge of the laws relative thereto—the knowledge which he has acquired by refidence of the fituation of City Lots, and how their titles have been acquired, or are liable to be affected; together with his impartial and ftrict regard to the intereft of thofe who may be pleafed to employ him, will, he hopes, fecure to him a continuance of public patronage.

Titles to real property inveftigated, and opinions given thereon when required.

☞ For fale a great variety of Lots, in defirable fituations in the City.

N. B. At the above office may be had his Abridgement of the Laws of Maryland, price 6 dollars. Alfo his Digeft of the Laws of the United States, price 3 dollars. As the Laws of Maryland are in full force on this fide the Potomack, it behoves fettlers to avail themfelves of that information which affects their lives, liberties and property. He who is without a knowledge of his "rule of conduct" is like a ftranger in his native land.

May 4. 2aw4w. 1awa

Grocery Store removed.

RICHARD DINMORE

RESPECTFULLY acquaints the Inhabitants of Wafhington and its vicinities that he has removed his ftore from George Town to fquare 119, oppofite the feven Buildings, Pennfylvania Avenue, where he folicits their patronage and fupport. He flatters himfelf that thofe liberal friends who fo kindly countenanced him in George Town, will remember, that the diftance which feparates him from his former refidence is but fmall, and that he will continue to fell at his ufual low terms.

R. D. has now for fale, a general affortment of Groceries, including very fine Bourdeaux Claret and Port Wine in Bottles, Brown and Loaf Sugar, Olives, Capers, Anchovies, Salad Oil, Brandy, Fruits, Spanifh Segars, Tonquin Beans, Caldwell's Chocolate, &c. &c.

He alfo continues to vend Lee's celebrated Patent Medicines, and for the more convenient diftributions of them, has appointed JOHN OTT, of George Town, his Agent.

April 11. 4t